(39) Ibid. 9.
(40) Which is also called tamid, lit., ‘continually’.
(41) Ps. CXXX, 1.
(42) Ibid. CII, 1.
(43) I.e., close together and level.
(44) Ezek. I, 7.
(45) Lev. XIX, 26.
(46) I.e., life.
(47) I Kings XIV, 9.
(48) The same Hebrew word may be translated ‘behind’ and ‘after’.
(49) The technical term for reciting the Shema’.
(50) The first of the two introductory benedictions to the Shema’. V. P. B. p. 37.
(51) If he who says later is as good, he who says at the proper time must be better.
(52) Deut. VI, 7.
(53) Ibid.

Talmud - Mas. Berachoth 11a

GEMARA. Beth Hillel cause no difficulty; they explain their own reason and the reason [why they reject the opinion] of Beth Shammai. But why do not Beth Shammai accept the view of Beth Hillel? — Beth Shammai can reply: If this is so,[1] let the text say, ‘In the morning and in the evening’. Why does it say, ‘When thou liest down and when thou risest up’? To show that in the time of lying down there must be actual lying down, and in the time of rising up there must be actual rising up. And how do Beth Shammai explain the words ‘And when thou walkest by the way’? — They need it for the following, as has been taught: ‘When thou sittest in thy house’:[2] this excludes a bridegroom. ‘And when thou walkest by the way’: this excludes one who is occupied with the performance of a religious duty.[3] Hence they laid down that one who marries a virgin is free [from the obligation to say the Shema’ in the evening] while one who marries a widow is bound.[4] How is the lesson[5] derived? — R. Papa said: [The circumstances must be] like a ‘way’. As a ‘way’ [journey] is optional, so whatever is optional [does not exempt from the obligation]. But does not the text treat [also] of one who is going to perform a religious duty, and even so the All Merciful said that he should recite? — If that were so, the All Merciful should have written [simply], ‘While sitting and while walking’. What is the implication of when thou sittest and when thou walkest? — In the case of thy sitting and thy walking thou art under the obligation, but in the case of performing a religious duty thou art exempt. If that is so, one who marries a widow should also be exempt? — The one[6] is agitated, the other not. If a state of agitation is the ground, it would apply also the the case of his ship sinking at sea! And should you say, Quite so, why did R. Abba b. Zabda say in the name of Rab: A mourner is under obligation to perform all the precepts laid down in the Torah except that of the tefillin, because the term ‘headtire’ is applied to them, as it says, Bind thy headtire upon thee?[7] — In that case the agitation is over a religious duty, here it is over an optional matter.

And Beth Shammai?[8] — They require it to exclude persons on a religious mission.[9] And Beth Hillel?[10] — They reply: Incidentally it tells you that one recites also by the way.[11]

Our Rabbis taught: Beth Hillel say that one may recite the Shema’ standing, one may recite it sitting, one may recite it reclining, one may recite it walking on the road, one may recite it at one's work. Once R. Ishmael and R. Eleazar b. Azariah were dining at the same place, and R. Ishmael was reclining while R. Eleazar was standing upright. When the time came for reciting the Shema’, R. Eleazar reclined and R. Ishmael stood upright. Said R. Eleazar b. Azariah to R. Ishmael: Brother Ishmael, I will tell you a parable. To what is this [our conduct] like? It is like that of a man to whom people say, You have a fine beard, and he replies, Let this go to meet the destroyers.[12] So now, with you: as long as I was upright you were reclining, and now that I recline you stand upright![13] He